

# Seek Ye First...

"...the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

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## WORSHIP IN THE BEAUTY OF HOLINESS

Tom Moore

Worship is a topic in which we all should be vitally interested. In the beginning, on the sixth day of creation, God reached down and made man from the dust of the earth. Ever since then man has been reaching upward to God in worship. The Greeks had a name for man, *anthropos*, meaning the "upward looking one." Man was made with the capacity to look upward in worship of God.

David captures the wonderful concept and spirit of worship throughout the book of Psalms, for example: "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms...O come, let us worship and bow down: let us kneel before the LORD our maker" (Psalm 95:1-2, 6). "O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the LORD is great, and greatly to be praised: he is to be feared above all gods...O worship the LORD in the beauty of holiness: fear before him, all the earth" (Psalm 96:1-4, 9).

My friends, this is the only beauty that the Almighty cares for – not the outward appearance, it is the moral and spiritual beauty in which His soul delights. Worship must not be rendered to God in a worldly, sinful, superficial manner; we must be reverent, sincere, earnest, and pure in heart. Holiness is to be our royal apparel in worship to God.

Our English word "worship" is derived from the Anglo-Saxon word "WORTHSHIP" - thus declaring the worth of God. Notice how this idea is described in Scripture. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11). "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:12). Worship is ascribing worth to God, and notice that only God is worthy of worship. An individual must realize that worship is not something that is done to him, but that which is offered toward God, for He is worthy. The

worth of God is key to worshiping the Lord in the beauty of holiness.

Notice how worship is depicted in the following verses, "And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people" (Exodus 30:34-38).

God has always instructed His people how He wanted to be worshipped. Notice that this perfume, actually sweet-smelling incense, was made for GOD ALONE: "it shall be unto thee holy for the LORD" (v. 37). The recipe was not to be duplicated for any man - to do so would cause one to be cut off. What is the point? The fragrance was for God alone. It rose to God's nostrils - it was unique for Him. This is a great picture of worship! Our worship rises up to God - it is to be unique, separated, holy, and well pleasing unto HIM. This is one of the great problems in the church today - many are losing sight of God and focus on themselves and their wants. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

It has been said "that worship is the missing jewel of the church." That sounds very strange when you consider the fact that the church spends so much time in worship. But, QUANTITY is no substitute for QUALITY. And just "going to church" is not the same thing as meaningful worship. Our challenge, then, is to grow in the worship defined and described in God's holy word. "O worship the LORD in the beauty of holiness" (Psalm 96:9).

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# Seek Ye First...

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## Our Purpose

The editors of *Seek Ye First* produce this biblical journal to provide scriptural material dealing with the issues that are currently affecting our families, our nation and the world. Our intent is to challenge souls to return to the "old paths" (Jeremiah 6:16) for their sole source of authority in religious matters. Our policy is to speak as the oracles of God (1 Peter 4:11), encouraging people to study to show themselves approved unto God, enabling them to rightly divide the word (2 Timothy 2:15). We make every effort to deal boldly with the issues that confront Christianity, with no apology, and strive to do so "speaking the truth in love" (Ephesians 4:15).

# THE SIN OF INSTRUMENTAL MUSIC

Michael Light

Most people worship God using musical instruments with their singing. I offer this piece to get us to think about the practice in light of the scriptures. Let's notice some arguments, which have been given to justify its use.

## I Like It

There are many who make religious decisions based on personal preferences. They love the sound of the musical instrument. It is "moving" and "soul stirring" therefore God must like it. They sometimes say, "I don't see anything wrong with it." This is the wrong approach. The wide spread use of the instrument is certainly a testimony to the fact that many people like it, but the whims of men are not the same as the will of the Almighty. When people use the "I like it" approach I like to bring up peanut butter and jelly. What if I argued that I like peanut butter and jelly, therefore it should be placed on the Lord's Table? Why most would think me daft. But I have just as much right to argue for peanut butter and jelly on the Lord's Supper as they do for instruments in the worship of the Lord. Both are without any scriptural support.

## They Used Instruments in the Old Testament

We hear, "Well, David used a harp." These people need to be forced to see the fallacy of this argument. What they are saying is this, "I can do whatever David did." This simply will not hold water. We are no longer under the Old Testament (Colossians 2:14; Ephesians 3:15). David sacrificed bulls and goats and had multiple wives, but such would be wrong today (Matthew 19:1-9). The New Testament simply does not authorize instruments of music being used in worship.

## The Bible Doesn't Say We Can't Use Them

This is sometimes styled "There's not a 'Thou Shall Not' passage on this subject." This argument stems from a common misconception. Many believe that if something is not expressly condemned that it is okay. Hence, "Where does it say you can't?" These types of questions and statements betray a lack of understanding of basic biblical principles concerning authority. The Bible does not have to explicitly condemn something for it to be sinful. Where in the Bible are men forbidden to beat their wives? There is no such explicit statement. Yet would any right thinking person argue that such is approved of God? Notice Ephesians 5:25,28. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." The principles set out in these verses (and many others) would certainly keep a faithful man from abusing his wife. The point should be obvious: God does not have to explicitly (in so many words) condemn each possible sin. If He did the Bible would be so large no human could lift it.

## It's an Aid to Singing

These individuals attempt to justify the instrument by saying it is the same

thing as using a songbook, or song leader. They claim it is an expedient. Let's look at this a little closer. In the days of Noah, God told him to build an ark out of Gopher wood. Tools (hammer, saw, wooden pegs, etc.) would have been expedients (aids) in carrying out what God had commanded. Could Noah have used oak, pine or maple? No, for they are alternate types of wood. Notice the Lord's Supper. God said to use unleavened bread and the fruit of the vine. Trays and communion cups are aids (they help us carry out the command). But if we added peanut butter and jelly this is not an aid, it is a parallel entity, both are foods; it is an unauthorized addition.

The same is true with singing. There are some legitimate aids to singing. A song leader, songbooks, or a microphone but if an instrument is brought in it is not an aid, it is an addition because it is a different kind of music. God has said what kind of music He wants, it is singing, not playing.

The Word Psallo Includes Playing and Instrument

This is another argument that has been put forth in light of Ephesians 5:19. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The phrase "making melody" is from the Greek word *psallo*. The word means, "to pluck, or play a stringed instrument." What is sometimes overlooked, by those who want to use this verse (phrase) to grasp authority for instruments in worship, is the scope of the phrase if they are correct. The passage would be teaching that each person is to sing and each person is to play a stringed instrument. The truth is that we are to play something but it is not a manmade instrument of music. The type of instrument to be played is specified in the passage. We are to sing and make melody IN OUR HEART. Not an organ, piano, or any other musical instrument. The word *psallo* is much like the Greek word *baptizo*. The former means to play and the latter to immerse but neither word indicates the "what." The Bible supplies that: we are to play our heart and we are to be baptized in water.

Why Is It Sinful to Use the Instrument?

We do not have a personal aversion to instruments. Many members of the churches of Christ are music lovers. Many of our young people are members of school bands and the like. Our opposition is really quite simple, it is wrong because there is no authority for it. And we must have authority for all that we do in religion: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). If we are going to be true to God we must recognize this principle.

The Bible is full of examples of the need to respect the authority of God and His word. We must worship God in spirit and in truth (John 4:24; 17:17); with our hearts and according to His word. Where there is no word there can be no faith (Romans 10:17; 14:23). Where is it in the Bible (2 Timothy 3:16-17; 2 Peter 1:3)? He wants us to be humble enough of heart to allow Him to lead us (Deuteronomy 4:2; Revelation 22:18,19). We need to stand firm in our opposition to this innovation of men to the worship of God.

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Theme This Issue:

## WORSHIP

### Table Of Contents

<b>WORSHIP IN THE BEAUTY OF HOLINESS</b>	<b>1</b>
Tom Moore	
<b>THE SIN OF INSTRUMENTAL MUSIC</b>	<b>2</b>
Michael Light	
<b>PREACHING</b>	<b>4</b>
Jeff Sweeten	
<i>Guest Article...</i>	
<b>PRAYER</b>	<b>5</b>
David Harris	
<b>THE LORD'S SUPPER</b>	<b>6</b>
Jeff Sweeten	
<b>HAVE YOU CONSIDERED YOU GIVING?</b>	<b>7</b>
Tom Moore	
<b>FRIENDS OF SYF</b>	<b>8</b>

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# PREACHING

Jeff Sweeten

Preaching was not a New Testament phenomenon. Prophets of old cried out on numerous occasions, inviting people of God to return to righteousness (Nehemiah 6:7; Isaiah 61:1; Ezekiel 3:17, et al.). Luke records that “For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day” (Acts 15:21). A “crossover” preacher might include Jonah, who was told: “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee” (Jonah 3:2). Their positive response is a lesson for us even today: “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here” (Matthew 12:41; cf. Luke 11:32).

Preaching was the common medium among those who represented God and His message in New Testament times, too: “And in those days came John the Baptist, preaching” (Matthew 3:1; cf. Luke 3:3). John prepared the way for Jesus (Matthew 11:10) who “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom” (Matthew 4:23; 9:35; cf. Mark 1:14; Luke 8:1). It would only be natural that His twelve disciples follow their Master’s lead and go “through the towns, preaching the gospel” themselves (Luke 9:6). In fact, anyone claiming to be a New Testament Christian seemingly caught the bug because at the height of persecution in Jerusalem, “they that were scattered abroad went every where preaching the word” (Acts 8:4; cf. 11:19).

One of the most prolific preachers was Paul, a late bloomer and unlikely candidate for Christ by first century standards. A former persecutor of the Lord’s church (cf. Acts 22:4; 26:11; 1 Corinthians 15:9), his conversion compelled him to dedicate his life to “preaching the word of the Lord” (Acts 15:35) with a commitment that was as much obligation as privilege (1 Corinthians 9:16; cf. Romans 1:14-16). The history book of conversions closes poetically with this great preacher imprisoned, yet still “Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:31).

Why would preaching be so integral to the vitality of God’s people? In part, the reason it was so prolific in the New Testament was because Jesus had demanded it: “And he commanded us to preach unto the people” (Acts 10:42). Therefore, Philip would preach “the things concerning the kingdom of God”; and “they were baptized, both men and women” (Acts 8:12). Carrying on an age old tradition of training future preachers (2 Kings 2:3, 5), Paul would invite

Timothy to instigate a chain reaction, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Timothy 2:2). Some mocked (Acts 17:32) but those that “gladly received his word were baptized...And the Lord added to the church daily such as should be saved” (Acts 2:42, 47). Salvation, hope, and eternity were connected with preaching.

Preaching seems to have become passé. Technological advances that could be used as wonderful teaching tools are employed to baser ends, entertaining and romancing the spiritually challenged. Today’s assemblers find “traditional” worship services boring and void of “spirit” (a code word for “emotion”). Paul’s message is just as relevant today as the day he exclaimed, “the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God...For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Corinthians 1:18, 21). So, preaching is only as necessary as your soul’s salvation.

So, here is the irony. There is much wringing of spiritual hands going on today by Christians worried about the rapidly declining numbers in churches of Christ. The faithful suffer the slings and arrows of spiritual infants whining and bellyaching about the harshness of preaching the exclusivity of the Gospel, which must either explicitly or implicitly, condemn denominations, heretics, and apathetic saints. Instead, we learn of the cross from *The Passion* of a Catholic, teach our assemblies with Kermit the Frog puppets, and mine our morality from episodes of *Mayberry RFD*. How did we manage before *Friends*? The fainting masses clamor for the fleshpots of ecumenicalism, laboring under the delusion that compromises will satisfy Satan and that, for some inexplicable, unsubstantiated reason, he will discontinue his assault on the church. The pluralistic fog of toleration has dulled Christians to what is now derisively called “old-time” preaching (that is the kind where Bible verses are actually used and explained, Nehemiah 8:8).

The bottom line is this: where preaching is not the preferred, practiced, and prevalent medium of conveying God’s word, that church will eventually die! If churches of Christ wish to return to first century growth patterns in local congregations, to thrive in foreign fields and mission work, to realize maturity on a personal level, the solution is PREACHING.

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# PRAYER

David Harris

Prayer is a privilege that belongs to the Christian, and is a very important aspect of that Christian's life. We cannot live an acceptable life on this earth without it, nor can we expect to spend eternity in heaven in its absence. We are in constant need of the peace, reassurance, and the strength, and even the courage we obtain through this wonderful avenue of communication to God. Prayer is the most powerful thing on this earth within our grasp as faithful children of God, but because of its ready availability, prayer is possibly the most under appreciated, most abused, and underused privilege we have.

Prayer must be recognized as an act of worship, and as such, it must be so governed. Jesus taught for all times the proper treatment of such acts of worship when he taught the woman at the well (John 4:21-24). Prayer, just like any other act of worship must be done "in spirit and in truth." The truth will be according to the Word and Will of God, while the spirit of the act must be according to the right attitude (earnestly, fervently, and sincerely). Worship is a divinely mandated attitude that is guided by the Word of God. If one were to look up a definition of prayer in the Bible, he would not find one; that is because the Bible is more into giving demonstrations than definitions. So we might look to the demonstrations of prayer of the Bible for our definition. From Psalm 51 to 1 John 5:14-15, we see the demonstrations good working definitions of prayer: A solemn address to the Creator, the only Father, consisting of our adoration, confession, supplication for mercy, thanksgiving, and the intercession of blessings on others.

God has always desired the prayers of His children and He has placed a tremendous emphasis on this avenue by which we are to speak to Him. To the church in Thessalonica, the Holy Spirit instructs to "pray without ceasing"; Jesus instructs in Luke 18:1; "Men ought always to pray and not to faint." This does not mean that we are to engage in prayer twenty-four hours a day without interruption. But rather to pray in the same sense that we never stop eating. To stop eating would bring about our physical death, just as to stop praying would bring about our spiritual death. The Holy Spirit through the pen of John says; "And this is the confidence that we have in him, that if we ask any thing according to His Will he hears us" (1 John 5:14). God did not instruct us to pray and then leave it up to the individual to decide how it is that he will accomplish this divinely mandated act of worship. If we want our prayers to be acceptable to God then they must be offered in the same spirit and truth by which we would offer any other act of worship. That the Will of God be done should be at the

heart of our prayer. We never pray to change the Will of God, but rather to bring our will to God's will.

Our prayers, both public and private, must have authority, and our authority comes from the Word. "And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it" (John 14:13-14). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20). We are to pray to the Father in the name of Jesus Christ. This is our authority. Our wording must also be acceptable (scriptural), in harmony with the Will of God. It is just as possible to preach a false doctrine, as it is possible to sing a false doctrine, as it is also possible to pray a false doctrine. In appealing to this authority we will find that those who lead prayers on behalf of others have certain responsibilities and qualifications that must be met to be acceptable to God. Those that lead prayers must be faithful (men of righteousness, 1 Peter 3:12, Proverbs 15:29). His ears are open to the prayers of the faithful (James 5:16). We are also taught that prayers led in a mixed assembly must be led by a man, not by a woman (1 Timothy 2:12). God has always instructed women to participate in worship, but not to take a leading role. Violations of this authority would constitute an unscriptural and an unacceptable act of worship. If we want our petitions to be acceptable, then we must abide in His Word. "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight" (1 John 3:22).

Prayer is necessary for our salvation because without it neither repentance nor confession could be made to God, and Christians could not be forgiven (Acts 8:22). However the denominational world has created a gross misuse of prayer that is contrary to God's Will and Word. A large portion of the denominational world teaches that a "simple prayer of faith" can save a person without obedience to the Gospel. There is nothing in God's Word to support this false doctrine. No doubt, prayer is necessary to salvation, but it will not take the place of obedience to the Gospel, which will require, belief (John 8:24), confession (Romans 10:10), repentance (Luke 13:3), and baptism (Acts 2:38; 22:16; et al.). God's plan of salvation cannot be substituted with the prayer of an alien sinner. Remember all prayer must be according to the Will of God (1 John 5:14). It just simply is not the Will of God to save sinners by a prayer.

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# THE LORD'S SUPPER

Jeff Sweeten

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives” (Matthew 26:26-30).

Few scriptures elicit more emotion or deeper reflection than these. It was the end of an age (the Mosaic dispensation) and a new beginning. It was sad and joyful, tragic and tremendous. The consummation of incarnation was on the brink of fulfillment and humanity's hope was about to shine like beacon on barks awash in a black and tempestuous sea. The stage was set and the curtain had opened with a betrayal (Matthew 26:25). His ministry behind Him, a king's throne before Him, Jesus now faced the last horrible hurdle that had to be traversed in order to realize the salvation of the world: that old rugged cross. He would need His strength but who could focus on eating?

It makes total sense yet remains hard to believe that such a solemn occasion would become the target of so many of Satan's darts. This memorial embodies everything for which a Christian lives. An assembly communes simultaneously with one another and with Jesus Christ as a special people set apart from a world of sin by the meaning behind the elements of the Table (1 Corinthians 11:20, 34). Both components and Christians free of corruption, the bread with fruit of the vine presented as the audience participates, merge into an act of solemn worship to God. Christians are focused on God in the flesh, sacrificed for the sins of the world and cleansed by the blood of the New Covenant (Hebrews 12:24). What deeper blow to Satan's diabolical contribution to humanity could there be? “O death, where is thy sting? O grave, where is thy victory? ... But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:55, 57). What greater motivation would Satan need for compromising purity in worship; and corrupting the Lord's Supper would be his prime target.

To be sure, the innovations are endless in modern worship practices. Influences from the religious neighbors are as pervasive today as were the pagan idolaters of Israel's Promised Land. The sensuous enticements of pagan worship that cater to the flesh drew Israel away from true worship. In the same fashion, rethinking the Lord's Supper has denigrated a spiritually intellectual occasion of holy

contemplation to a shallow, momentary flash of feel-good emotionalism. What should be internal and personal has become an audience-based performance. The distraction of singing during the Supper is as popular as it is unauthorized. From recasting the components of the Supper to tinkering with the timing, serving leavened bread with alcoholic wine in a Thursday night observance has desecrated the Supper's observance in some of our own brethren's “contemporary” worship assemblies. And, pray tell, how are video snippets of Martin Scorsese's lurid blasphemy, *The Last Temptation of Christ*, supposed to draw us closer to the cross? From New Testament martyrs to restoration preachers, there must be some serious spinning-in-the-grave going down.

Although this is not the only act of worship that has come under fire in recent years, change agents have gone beyond the call of dastardly duty. Paul's delay in Troas to partake of this Supper reveals its importance to the inspired apostle. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.” The assertion that Luke used Table terminology as a synecdoche for our assembly in Acts 20:7 is a clear indicator of divine priority. The resounding rebuke of the Corinthian's corruption of the Communion ought to reinforce our respect for this solemn feast. Instead, modern risk-takers have “Corinthianized” the Lord's Supper into a “celebration.” Therefore, “when ye come together therefore into one place, this is not to eat the Lord's supper” (1 Corinthians 11:20). But as the old proverb goes, “It is not for everyone to go to Corinth.”

Let me suggest that Christians faithful and true should don the armor of God with a conviction in righteous indignation that shakes the heretic to his or her core concerning the Communion. Overt or subtle, it does not matter; tampering with this holy expression of loyalty, camaraderie, and submission cannot be tolerated at any level. Sincerity is of little consequence when obedience is sacrificed for celebration, “for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (cf. Romans 10:1-3). To desecrate the Lord's Supper at any level closes the curtain between God and man, and there will be no more Mediator to tear it top to bottom to plead their case before God.

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# HAVE YOU CONSIDERED YOUR GIVING?

Tom Moore

An unknown author once said, "Jesus gave His head for a crown of thorns. He gave His back to the cruel lash. He gave His face to rude human spittle. He gave His shoulders to carry the cross. He gave His hands for you and me. He gave His blood for the remission of sins. He gave His spirit to God. What are you willing to give?"

That is a very good question. Just what are you willing to give when we consider all that the Lord has given us? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9). God has always required His servants to be great givers, but at times it seems we are more interested in hoarding our wealth, more interested in tearing down our barns and building greater barns (Luke 12:15-21), than sharing our wealth in the cause of Christ.

Malachi proclaimed, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Paul said, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:1-2).

Are we giving as we have prospered? Hopefully the chart in this article will help us to evaluate our giving. Are we really giving as we have prospered, or are we just tossing in a token sum?

Consider the marvelous giving attitude mentioned of the church in Macedonia. Concerning these brethren, Paul said, "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord" (2 Corinthians 8:3-ASV). How were these brethren able to give so sacrificially? How were they able to give even beyond their ability? Paul said, "And this they did, not as we hoped,

but first gave their own selves to the Lord, and unto us by the will of God" (2 Corinthians 8:5).

What is your attitude toward giving? Do you have the attitude of the rich young ruler (Mark 10:18-22)? This ruler wanted to go to heaven and he lived an upright and moral life - he had a desire to follow Christ, and no doubt he thought he was ready from any standpoint. It never entered his mind that his money, or how he viewed it, was a hindrance to him His wealth had blinded him. He loved his money more than he loved the Lord.

Or, do you have the attitude of the poor widow (Mark 12:41-44)? Suppose that on each Lord's day you were to walk up before the congregation and put your offering on the table where all could see it. Some would say, "I would be embarrassed." You would not be if you gave liberally and sacrificially as the poor widow. If we would all give liberally as God has prospered us, our contribution would increase

and we would be adding good works instead of deleting them. One preacher said, "When I look at the well-dressed congregation, I ask, where are the poor? When I look at the collection plate, I ask where are

the rich?" Are we giving sacrificially as the poor widow?

How do you honestly think you are doing with your giving? Paul taught, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:6-7). Remember that giving is an act of worship, and to worship God acceptably we must give - giving as we have prospered.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth...So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:15, 21).

Weekly Income	3%	5%	6%	8%	10%	15%	20%
\$50.00	\$1.50	\$2.50	\$3.00	\$4.00	\$5.00	\$7.50	\$10.00
\$100.00	\$3.00	\$5.00	\$6.00	\$10.00	\$10.00	\$15.00	\$20.00
\$200.00	\$6.00	\$10.00	\$12.00	\$16.00	\$20.00	\$30.00	\$45.00
\$300.00	\$9.00	\$15.00	\$18.00	\$24.00	\$30.00	\$45.00	\$60.00
\$400.00	\$12.00	\$20.00	\$24.00	\$32.00	\$40.00	\$60.00	\$80.00
\$500.00	\$15.00	\$26.00	\$30.00	\$40.00	\$50.00	\$75.00	\$100.00
\$600.00	\$18.00	\$30.00	\$36.00	\$48.00	\$60.00	\$90.00	\$120.00
\$800.00	\$24.00	\$40.00	\$48.00	\$64.00	\$80.00	\$120.00	\$160.00
\$1,000.00	\$30.00	\$50.00	\$60.00	\$80.00	\$100.00	\$150.00	\$200.00

823 N. Main Street  
Malvern, AR

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## In Memory Of

Bertha Griffith

## Memorial Given By:

Mr./Mrs. Johnny Perkins

Seek Ye First...

P. O. Box 41  
Bangs, TX 76823-0041

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